THE CONFESSION OF FAITH, OF THE MOST REVEREND FATHER IN GOD CYRILL,

Patriarch of Constantinople.

Written at Constantinople, 1629.

CYRILLVS the Patriarch of Constantinople, to those who desire to vnderstand the Religion of the Easterne Church, which is the Greeke Church, (that is to say, what wee believe, & what wee thinke of the Articles of true & right beliefe) in the name of all Christians by common consent setteth out this short Confession, that it may be as a witnesse before God and the whole Church, without dissimulation, but with a good conscience.

CONFESSIO FIDEI, REVERENDISSIMI DOMINI CYRILLI, 1629.

Patriarchæ Constantinopolitani, scripta Constantinopoli.

LONDON,
Printed for *Nicolas Bourne*, dwelling at the South entrance of the Royall Exchange. 1629.

MVSEVM
BRITAN
NICVM

CONFESSIO FIDEI.

REVERENDISSIMI DOMINI

CYRILLI, &c.

Patriarchæ Constantinopolitani, scripta
Confessionis.

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IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST.

WE belieue *one God* Almightie and Infinite, three in persons, the *Father, Sonne and Holy Ghost*, the Father vnbegotten, the Sonne begotten of the Father before the World, consubstantial with the Father: the Holy Ghost proceeding from the Father by the Sonne, hauing the same essence with the Father and the Sonne: we call these three persons in one essence the *Holy Trinity*, euer to be blessed, glorified and to be worshippedof euery creature.

We belieue the *Holy Scripture* to be giuen by God, to haue no other Author but the Holy Ghost, which we ought vndoubtedly to belieue: for it is written, We haue a more sure word of Prophecy, to the which yee doe well to take heede as to a light shining in a darke place. Besides, we beliue the *authority* thereof to be aboue the authority of the Church. It is a farre different thing for the Holy Ghost to speake and the tongue of man, for the tongue of man may through ignorance erre, deceyue, and be deceyued: but the Word of God neither deceyueth, nor is deceyued, nor can erre, but is alwayes infallible and sure.

We beleiue that the beſt and greateſt God hath *predeſtinated* his Elect vnto glorie before the beginning of the World, without any reſpect vnto their workes, and that there was no other impulſiue cauſe to this election, but onely the good will and mercy of God. In like manner before the world was made, he hath reiected whom he would: of which act of reprobation, if you conſider the abſolute dealing of God his will is the cauſe: but if you looke vpon Gods orderly proceeding, his iuſtice is the cauſe, for God is mercifull and Iuſt.

We beleiue that one God in Trinity, the Father, Sonne, and Holy Ghoſt, to be the *Creator* of all things viſible and inuiſible: Inuiſible things we call the Angels, viſible things the Heauens and all things vnder them. And becauſe the Creator is good by nature, he hath created all things good, and cannot doe any euil: and if there be any euill, it proceds from the Deuill and man: for it ought to bee a certaine rule to vs, that God is not the Author of euill, neither can ſinne by any iuſt reaſon be imputed to him.

We beleiue that all things are gouerned by Gods prouidence, which we ought rather to adore then ſearch into, ſith it is beyond our capacity, neither can we truly vnderſtand the reaſon of it from the things themſelues; in which matter we ſuppoſe it better to embrace ſilence in humility, then to ſpeake many things which doe not edify.

We beleiue that the firſt man created by God, fell in Paradiſe, becauſe neglecting the Commandement of God, he yelded to the deceitfull counſell of the Serpent: from thence ſprung vp originall Sinne to his poſterity, ſo that no man is borne according to the fleſh, who doeth not beare this burthen, and feele the fruits of it in his life.

We beleeue that *Iesus Christ* our Lord hath made himselfe of no accompt, that is, *hath assumed mans nature* into his owne Subsistence: that he was conceaued by the holy Ghost, that he was made man in the Wombe of Mary alwayes a Virgin, was borne and suffred death, was buryed and glorified by his resurrection, that he brought saluation and glory to all beleeuers, whom we looke for to come to iudge both quicke and dead.

We beleeue, that our Lord Iesus Christ *sitteth on the right hand of his Father*, and there maketh intercession for vs, executing alone the office of a true and lawfull *Priest* and *Mediator*: and from thence he hath a care of his people, and gouerneth his Church, adorning and enriching her with many blessings.

We beleeue that without *Faith*, no man can be saued; but that we call Faith, which in Christ Iesus iustifieth, which the life and death of our Lord Iesus Christ procured, the Gospell published, and without which no man can please God.

We beleeue that the Church (which is called *Catholicke*) containeth all true beleeuers in Christ, which being departed, are in their Country in heauen, or liuing on earth, are yet trauayling in the way: the *Head of which Church*, (because a mortal man by no meanes can be) Iesus Christ is the head alone, and he holdeth the sterne of the Gouernment of the Church in his owne head: but because on earth there be particular Visible Churches, and in order euery one of them hath one chiefe, which chiefe is not properly to be called a head of that particular Church, but improperly, because he is the principall member thereof.

We beleeue that the *Members* of the Catholicke *Church* be the Saints, chosen vnto eternall life, from the number and fellowshippe of whom, Hypocrites

are excluded, though in particular visible Churches Tares may be found amongst the wheate.

We believe that the *Church* on earth is sanctified and *instructed* by the *Holy Ghost*, for he is the true comforter, whom Christ sendeth from the Father, to teach the truth, and to expell darkenes from the vnderstanding of the faithfull. For it is very certaine that the *Church on earth may erre, taking falshood for truth*, from which errour the light and doctrine of the holy Spirit alone freeth vs, not of mortall man, although by Mediation of the labours of the Churches Ministers this may be done.

We believe *that a man is iustified by Faith*, and not by workes; but when we say, by Faith, we vnderstand the correlatiue or obiect of faith, which is the righteousnes of Christ, which Faith apprehends and applyeth vnto vs for our Saluation. This may very well be, and yet without any preiudice to good workes: for truth it selfe teacheth vs, that workes must not be neglected, that they be necessary meanes, and testimonies of our faith, for confirmation of our calling; but for *workes* to be sufficient for our saluation, and to make a man so to appeare before the Tribunall of Christ, that of condignity or merit they conferre saluation, humane fraylety witnesseth to be false; but the *righteousnes of Christ* being applyed to the penitent, doth onely iustifie and saue the faithfull.

We believe that *free will* is dead in the vnregenerate, because they can doe no good thing, and whatsoeuer they doe is sinne; but in the regenerate by the grace of the holy Spirit the will is excited & in deed worketh but not without the assistance of grace; to effect that therefore which is good, grace goeth before the will, which will in the regenerate is wounded, as he by the theeues that came from Hierusalem, so that of

himselfe without the helpe of grace, he hath no power to doe any thing.

We belieue that there be Euangelicall *Sacraments* in the Church, which the Lord hath instituted in the Gospell, and they bee *two*: wee haue no larger number of Sacraments, because the Ordayner thereof deliuered no more. Furthermore wee belieue that they consist of the Word and the Element, that they be seales of the promises of God, and we doubt not but doe conferre grace. But that the Sacrament be entire and whole; it is requisite that an earthly substance & an externall action doe concurre with the vse of that element ordained by Christ our Lord, and ioyned with a true *faith*, because the defect of faith doth preiudice the integritie of the Sacraments.

We belieue that *Baptisme* is a Sacrament instituted by the Lord, which vnlesse a man hath receaued, he hath not communion with Christ, from whose death, buriall and glorious Resurrection, the whole vertue and efficacy of Baptisme, doth proceed; therefore in the same forme wherein our Lord hath commanded in the Gospel, we are certaine, that to those who bee Baptized both Originall and Actuall sinnes are pardoned: so that whosoeuer haue beene washed *in the name of the Father, and of the Sonne, and of the Holy Ghost*, are regenerate, cleansed and iustified. But concerning the repetition of it, we haue no command to be rebaptized, therefore we must absteine from this inconuenience.

We belieue that the other Sacrament was ordained of the Lord, which we call the *Eucharist*. For in the Night wherein hee was betrayed, taking bread and blessing it, he said to his Apostles, Take yee, eat, this is my body: and when he had taken the Cuppe, hee gaue thankes and said, Drinke ye all of this, this

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is my blood which was shed for many: this doe in remembrance of me. And *Paul* addeth, for as often as ye shall eat of this bread, and drinke of this Cuppe, yee doe shew the Lords death: this is the pure and lawfull institution of this wonderfull Sacrament, in administration whereof we confesse and professe a *true and reall presence* of Christ our Lord, but yet such a one, as *faith* offereth to vs, not such as deuised *transubstantiation* teacheth. For we belieue, the faithfull doe eate the body of Christ in the Supper of the Lord, not by breaking it with the teeth of the body, but by perceiuing it with the sence and feeling of the Soule, sith the body of Christ is not that which is Visible in the Sacrament, but that which *Faith spiritually* apprehendeth, and offereth to vs: from whence it is true that if we belieue, we doe eat and partake, if we doe not belieue, we are destitute af all the fruit of it. We belieue consequently, that to drinke the Cuppe in the Sacrament, is to be partaker of the true blood of our Lord *Iesus Christ*, in the same manner as we affirmed of the body: for as the Author of it commanded concerning his body, so he did concerning his blood: which cõmãdemẽt ought neither to be dismembred nor maymed, according to the fancy of mans arbitrement: yea rather the institution ought to be kept as it was deliuered to vs: when therefore we haue bene partakers of the body and blood of Christ worthily, and haue communicated entirely, we ackowledge our selues to be reconciled, vnited to our Head of the same body, with certaine hope to be coheires in the Kingdome to come.

Wee belieue that the *soules of the dead* are either in blessednesse, or in damnation, according as euery one hath done: for assoon as they remoue out of the body they passe either to Christ or into hell: for as a man is

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found at his death, ſo he is iudged, and after this life there is neither power nor opportunity to repent; in this life there is a time of Grace, they therefore who be iuſtified here ſhall ſuffer no puniſhment hereafter: but they who being not iuſtified, doe dye are appoynted for euerlaſting puniſhments. By which it is eurdent that the fiction *of Purgatory* is not to be admitted but in the truth it is determined, that euery one ought to repent in this life, and to obtaine remiſſion of his ſinnes by our Lord Ieſus Chriſt, if he will be ſaued. And let this be the end.

This compendious and briefe Confeſſion of vs we coniecture wil be a contradiction to them, who are pleaſed to ſlander maliciouſly accuſe vs and vniuſtly perſecute vs: But wee truſt in our Lord Ieſus Chriſt, and hope that he will not relinquiſh the cauſe of his faithfull ones, nor let the rod of wickednes lye vpon the let of the righteeous.

Dated in Conſtantinople, in the Moneth of March, 1629.

CYRILL, *Patriarch of Conſtantinople.*

CONFESSIO FIDEI.

In nomine Patris, & Filij, & Spiritus Sancti.

CYRILLVS Patriarcha Constantinopolitanus, scitantibus intelligere de Religione Ecclesiæ Orientalis, id est Græca, quid credamus videlicet, quidque sentiamus de Articulis Orthodoxæ fidei, nomine omnium Christianorum communiter, exponit brevem istam confessionem, vt sit in testimonium coram Deo & tota Ecclesia, sine simulatione, sed bona conscientia.

CREDIMVS *vnum verum Deum* Omnipotentem & Infinitum, Trinum in personis, *Patrem, Filium, & Spiritum Sanctum.* Patrem ingenitum, Filium genitum à Patre ante secula, Patri consubstantialem, Spiritum Sanctum à Patre per Filium procedentem, eandem habentem essentiam, quam Pater & Filius: istas tres Personas in vna essentia appellamus *Sacrosanctam Trinitatem*, semper benedicendam, glorificandam atque ab omni creatura adorandam.

Credimus *Scripturam Sacram* esse θεοπνευστον, habéque authorem Spiritum Sanctum non alium, cui habere debemus fidem indubitatam. Scriptum enim est, habemus firmiorem propheticum sermonem, cui bene facitis attendere, quasi lucernæ splẽdenti in caliginoso loco. Præterea eius *autoritatem* esse superiorem Ecclesiæ autoritate, nimis enim differens est, loqui Spiritum Sanctum, & linguam humanã, cum ista possit per ignorantiam

rantiam errare, fallere & falli, Scriptura vero Diuina nec fallitur, nec errare potest, sed est infallibilis semper & certa.

Credimus Deum Opt. Max. ante mundi originem suos *electos* ad gloriam *prædestinasse* sine respectu ad illorum opera, nullámque causam impulsiuam ad istam electionem aliam esse, nisi beneplacitum & Diuinam misericordiam, similiter ante constitutionem huius seculi, *reprobasse* quos reprobauit, cuius reprobationis, si respexeris absolutum Ius Dei, voluntatem Dei esse causam, si autem Ius ordinatum respexeris, Iustitiam Dei esse causã: misericors enim est Dominus, & Iustus.

Credimus Deum Trinum, Patrem, Filium & Spiritũ Sanctum esse *Creatorem* visibilium & inuisibilium: Inuisibilia vocamus Angelos, visibilia Cœlum, & quæ sub Cœlo, & quia bonus est Creator naturo, omnia creauit bona, nec vnquam malum potest facere, & siquid malum est, illud esse diaboli & hominis. Debet enim esse nobis certa regula, quod Deus autor non est mali, nec culpa iusta ratione potest ei imputari.

Credimus omnia gubernari per Dei *prouidentiam*, quam adorare & non inuestigare debemus, cum sit supra captum nostrum, neque rationes ipsius possimus certè à nobismetipsis intelligere: in qua materia sentimus silentium, in humilitate potius amplexandum, quam plura loqui quæ non ædificant.

Credimus primum hominem à Deo creatum cecidisse in Paradiso, quia neglecto Diuino præcepto, serpentis fraudulento obtẽperauit consilio, indéque *Originale* pullulasse *peccatum* posteritati, ita vt nemo secundum carnem nascatur, qui non portet hoc pondus, fructusque suos in hac vita non sentiat.

Credimus Filium Dei Dominum nostrum *Iesum Christum* se exinaniisse, hoc est in sua hypostasi *humanam assumpsisse naturam*, Spiritu Sancto conceptum, factúmque

ctúmque hominem in ventre ſemper Virginis Mariæ, natúmque, paſſum, ſepultum,& reſurrectione glorificatum,ſalutem & gloriam omnibus fidelibus peperiſſe,quẽ expectamus vẽturũ viuos & mortuos iudicare.

Credimus Dominum noſtrum Ieſum Chriſtum *ſedere in dextra Patris*, ibique pro nobis interpellare & intercedere,ſolum officio fungentem veri & legitimi *Pontificis* & *Mediatoris*, indéque ſolum curam gerere ſuorum & præeſſe Eccleſiæ, ipſam varijs benedictionibus ornando,fœcundando.

Credimus, ſine *Fide* neminem poſſe *ſaluari*: Fidem autem eam vocamus, quæ eſt in Ieſu Chriſto iuſtificans, quam vita & mors Chriſti Domini peperit,Euãgelium prædicat,& ſine qua nemo poteſt placere Deo.

Credimus Eccleſiam quæ vocatur *Catholica* Fideles in Chriſto continere vniuerſaliter, qui vel defuncti in Patria ſunt, vel adhuc in via peregrinantur,cuius *Eccleſiæ Caput*,quia homo mortalis eſſe nulla ratione poteſt, ipſe Dominus noſter Ieſus Chriſtus ſolus caput eſt,ipſéque clauum totius regiminis Eccleſiæ in manu tenet, ſed quoniã in via particulares Eccleſiæ viſibiles ſunt,& in ordine vnaquæque habet vnum primum,ipſum non eſſe propriè vocandum Caput particularis illius Eccleſiæ,ſed impropriè,& hoc,quia in ipſa membrum eſt principale.

Credimus *membra Eccleſiæ* Catholicæ eſſe Sanctos ad vitam æternam electos à quorum conſortio excludi hypocritas, quamuis in particularibus Eccleſijs miſtæ cum tritico paleæ inueniantur.

Credimus *Spiritu ſancto* ſanctificari & *doceri Eccleſiam* in via, ipſe enim eſt verus Paracletus, quem mittit Chriſtus à Patre,vt doceat veritatem,tenebraſque excutiat à mentibus fidelium. Certum enim eſt quod *Eccleſia in via errare poteſt*, falſum pro vero eligendo, à quo errore ſolius Spiritus ſancti lumen & doctrina

nos liberat, non mortalis hominis, quamuis mediante opera miniſtrantium Eccleſiæ hoc poſſit fieri.

Credimus *hominem iuſtificari per fidem*, non ex operibus. Cum autem dicimus per fidem, intelligimus fidei correlatiuum, quod eſt *Iuſtitia Chriſti*, quam fides apprehendit, nobiſque applicat ad ſalutem, hoc autem optime, ſineque operum præiudicio ſtare cognoſcimus, nam & opera non eſſe negligenda, eſſeque media neceſſaria & fidei noſtræ teſtimonia, ad vocationis noſtræ confirmationem, veritas ipſa nos docet. Ipſa vero per ſe eſſe ſufficientia hominem ſaluare, in Tribunalique Chriſti comparere poſſe, vt *ex condigno* ſalutem retribuant, hoc eſſe falſum teſtatur humana fragilitas, at *Chriſti Iuſtitia* applicata reſipiſcentibus, ſola iuſtificat atque ſaluat Fidelem.

Credimus *liberum arbitrium* in non renatis eſſe mortuum, quia nil boni poſſunt facere, & quidquid faciunt eſſe peccatum, in renatis vero eſſe per gratiam Spiritus ſancti arbitrium excitatum, & operatur quidem, ſed non ſine gratiæ auxilio. Ergo vt homo faciat bonũ, præuenit gratia arbitrium, quod ſine gratia inuenitur eſſe vulneratum, vt à latronibus ille qui deſcendebat ab Hieruſalem, ita vt nihil ex ſe vel poſſit, vel faciat.

Credimus Euangelica *Sacramenta* eſſe in Eccleſia quæ Dominus inſtituit in Euangelio, & ipſa eſſe *duo*, ampliorem numerum Sacramentorum non habemus, quia inſtitutor non plura tradidit. Porrò conſtare verbo & elemento, eſſéque ſignacula promiſſionum Dei, & conferre gratiam non dubitamus, vt autem Sacramentum ſit integrum, opus eſſe vt concurrat res terrena, & actio externa, cum vſu rei terrenæ à Chriſto Domino inſtituto, atque cum vera fide coniuncto, quia *fidei* defectus præiudicat integritati Sacramenti.

Credimus *Baptiſmum* eſſe Sacramentum à Domino inſtitutum, quem niſi quis ſuſceperit communionem

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non habet cum Christo, cuius ex morte sepultura & glorioſa reſurrectione promanat tota virtus & efficacia baptiſmi, ideo ea forma qua Dominus præcepit in Euangelio Baptizatis, certi ſumus quod remittantur peccata tum originalia tum actualia, ita vt quiqui abluti fuerint *in nomine Patris & Filii & Spiritus ſancti* regenerati, mundati, atque iuſtificati ſint. De *iteratione* autem non habemus mãdatum, vt iteretur baptiſmus, ideo abſtinendum eſſe ab hoc inconuenienti.

Credimus alterum Sacramentum à Domino inſtitutum eſſe illud quod vocamus *Euchariſtiam*. Nocte enim qua tradebat ſemetipſum, accipiẽs panem & benedicens dicebat Apoſtolis, accipite, & manducate, hoc eſt Corpus meum, & accepto Calice gratias agens dicebat, bibite ex hoc omnes, hic eſt ſanguis meus, qui pro multis effunditur, hoc facite in meam commemorationem, & addit Paulus, quotieſcunque enim comederitis panem hunc, & calicem hunc biberitis, mortem Domini annunciabitis, iſta eſt ſimplex vera & legitima huius mirabilis Sacramenti inſtitutio, in cuius adminiſtratione *præſentiam veram realem* Chriſti Domini confitemur & profitemur. At illam quam *Fides* nobis offert, non autem quam excogitaa, docet *tranſubſtantiatio*. Credimus enim fideles Corpus Chriſti manducare in Cœna Domini, non dente materiali terendo, ſed animæ ſenſu percipiendo, cum Corpus Chriſti, non ſit illud quod oculis in Sacramento ſeſe offert, ſed illud quod *Spiritualiter Fides* apprehendit, nobiſque præbet, vnde verum eſt, ſi credimus, manducamus & participamus, ſi non credimus, omni fructu deſtituimur, conſequenter calicem bibere in Sacramento, eſſe Sanguinem verum Domini noſtri *Ieſu Chriſti* communicare, eo modo ſicut & de corpore aſſeruimus, inſtitutor enim ſicut de ſuo corpore, ita de ſuo ſanguine mandauit, quod mandatũ nec lacerari nec

[mutilari

mutilari debet pro libito humani arbitrij, imo seruari debet institutio prout nobis tradita est, vbi ergo participauerimus dignè, & communicauerimus integrè corpus & sanguinem Christi in Sacramento, fatemur esse iam nos reconcilia tos, capiti nostro vnitos, & συσσώμους, cum certa spe & cohæredes futuros in Regno.

Credimus *defunctorum animas* esse vel in beatitudine vel in damnatione, prout quisque gesserit, migrantes enim ex corporibus illico vel ad Christum, vel in infernum migrare, quia qualis vnusquisque in morte inuenitur, talis iudicatur, post hanc vitam nulla est facultas resipiscentiæ, in hac vita tempus est gratiæ, ideo qui hic iustificantur nullam amplius posthac subibunt pœnam, qui autem non iustificati moriuntur, in pœnas destinantur æternas. Ex quo patet commentum *de Purgatorio* non esse admittendum, sed in veritate statuendum, vnumquemque debere in hoc seculo resipiscere, remissionémque peccatorum per Dominum nostrum *Iesum Christum* impetrare, si saluus esse voluerit. Et hic finis sit.

Compendiosam istam confessionem nostram futurã coniecturamus in signum contradictionis apud illos, quibus placet nos calumniari & iniustè persequi. At nos confidimus in Domino nostro Iesu Christo, & speramus quòd causam suorũ fidelium non relinquet, neque virgam malignorum super sortem iustorum.

Data in Constantinopoli in Patriachatu, mense Martij, 1629.

CYRILLVS, *Patriacha Constantinopolitanus.*

MVSEVM BRITANNICVM